

The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

EDITORIAL COMMENT.

Absinthe. "A bitter liquor," say the books, very bitter and exceedingly strong, it being prepared from highly concentrated spirits, or from the leaves and roots of absinthium macerated in alcohol for eight days, and then distilled. In short, absinthe makes the strongest whiskey, or brandy, ashamed of itself so far as intoxication is concerned, producing, in short order, the most exhilarated and highly stimulated intoxication. It is one of the most brain destroying, and life ruining concoctions known to man, and is used chiefly by those who, having demoralized their constitutions with ordinary liquors, want something stronger and more intoxicating.

It is manufactured largely in France and Switzerland. Last July, the latter country, by popular vote, prohibited the manufacture and sale of absinthe after July, 1910. Because the manufacture of this deadly drink is to be cut off in Switzerland two years hence, the factories making it are running day and night, many plants have enlarged their capacity, and others are straining the utmost to supply a demand which has almost doubled since July. There is no animal that walks or creeps the earth, that does so much for his own undoing, and inevitable ruin, as —Man.

Ripe in Years and Experience. Col. R. B. Creecy, for many years deservedly called the Nestor of North Carolina journalism, died at his home in Elizabeth City, Oct. 22. Up to within a very few months of his death, Col. Creecy remained active in editorial work, being editor-in-chief of the Elizabeth City Economist. Had he lived till Dec. 19th of this year, he would have been 95 years old, and he had the distinction, when he laid down the pen this summer, of being the oldest active newspaper editor in the world. He had also the distinction of being the oldest living gradu-

ate of the University of North Carolina, having graduated from that institution in 1835, at the age of 22. He had been practicing law a quarter of a century when the Civil War began. Having been born in 1813, he had lived under every president our country has had save three, Washington, John Adams and Jefferson. He was not only an old man, but an honored and useful citizen. He was loyal, active, energetic, patriotic, and even as late as Oct. 12, presided over a University Alumni Banquet in his town, of which local body he was president. Length of days, as well as an honorable and upright career, make Col. Creecy's life one of the most memorial in our annals. He was spared for a good purpose to a ripe old age—and then quietly and resignedly fell on sleep. God rest him.

College Expenses. Cooperation in bearing the burden of college expenses is one of the triumphs of Christianity. But for this cooperation how very, very few of our boys and girls could take a college course. Only the very rich would, or could, educate their children, and they only at tremendous expense.

A student going to college now does not pay over one third, often not one fifth, of what it actually costs to teach him or her while in college. Davidson College, the Presbyterian institution here in our State, "as poor as it is," says President Smith, "pays \$120.00 a year for the training of each student there, yet the tuition fee is only \$60.00"—just one half of what it costs the college to teach him.

In this regard Davidson shows up even better than many of our other colleges. One institution, we believe, claims to collect only about one fifth in tuition fees of what it actually costs to teach each pupil during the year. Even the larger institutions where many pupils are taught together, and therefore cheaper, prove no exception to the rule that only a small fraction of the real cost of teaching a pupil is collected in tuition. It cost Columbia University \$400 each to teach its pupils a year. Harvard with its \$3,000,000 in property, endowments and buildings, is hard put to keep out of debt, and gives to

each of its pupils far more in tuition expense that it dares charge or collect.

Christian philanthropy, therefore, makes it possible for the poor boy or girl to go to college. No college dare charge in tuition the actual cost of maintenance. Under the pressure, persuasion, and perseverance of Christian teaching colleges have been built, and are maintained, so that poor and rich may fare alike in the supreme luxury of a higher education. Men of means have endowed independent institutions like Harvard, Yale and Columbia; thousands, and tens of thousands of loyal souls have put their savings and sacrifices together in our hundreds of church colleges, and these combined have made tuition possible to the poor boy and girl, and at the same time made it more reasonable to the rich and ready. The tuition at Elon college to-day is only about one third what it would have to be, had not thousands of loyal and large hearted men and women, without college training themselves, put their gifts together, and thus made it possible for the poor boy and girl to fare alike in all that goes to make refinement, culture, learning and Christian education.

(State institutions must have taxes to support them, and so prove no exception to the rule that the student only pays a small portion of the real cost of higher education.)

—It is pleasing to note that Count Zeppelin of Germany who had a mishap with his air-ship some months ago has recovered, and is in the air again, as the following dispatch of Oct. 23 shows:

"The reconstructed Zeppelin dirigible airship Number One made a triumphal reappearance and ascension with ten passengers this afternoon. The trip in the air lasted for three and a half hours and passed without a hitch. The balloon made an average speed of 29.31 miles an hour at a mean altitude of 800 feet. Driven alternately by a single motor and then with both motors, the craft made easy progress."

—Report is that President Roosevelt is offered \$30,000 a year to go on the editorial staff of the Outlook as soon as he is done with the presidency.



UTSUNOMIYA, JAPAN.

THE CHRISTIANS IN JAPAN

Utsunomiya is on the main line of railroad between Tokio and Sendai, about seventy miles from Tokio and twice as far from Sendai. It is a city of 40,000 population, the capital of Tochigi Province, which has a population of 800,000 souls. Bro. and Sister Fry began their work there Jan. 12, 1904, and during a large part of the time since they have been there, only Protestant missionaries in the city (there being one Catholic missionary there) and with the exception of one "Church of England" missionary living in the farther corner of the Province and devoting himself almost exclusively to work among miners, they have been, for most of the time, the only Protestant missionaries in the whole Province. At intervals a "Holiness Mission" has had missionaries there, but not permanently so. At the time of their going there Mrs. Fry writes of the people, "Very few are the followers of Jesus. We must plant from the beginning and wait with patience before we can hope to reap." And yet in May following, after less than four months work in virgin soil, when as yet they had had no Japanese pastor or Bible woman to assist them, they reported nine conversions. Bro. Fry writes: "Most of them had never heard a sermon or met a Christian worker" before they went among them. Indeed Utsunomiya and Tochigi Province, of which it is the Capital city, are considered the worst territory in Japan, the "slum" district, as it were, and Bro. Fry gives that fact as a possible reason why it has been left so long as "unoccupied" territory by the various missions working in Japan. As soon as Japanese pastors were available they began to reach out into some of the surrounding towns, (for Utsunomiya is surrounded by numerous towns and villages ranging from five thousand to twenty thousand in population, all

easy of access) so that Bro. Fry's annual report of the year just closed shows regular work being done, not only in Utsunomiya proper, but in four outlying towns aggregating 24,500 population in which no other Christian work is being done. Two Japanese pastors have become available for the work in this station; Rev. Irokana, of whom Bro. Fry writes: "He preaches excellent sermons, is modest, does much personal work for souls, has a real love for souls and a sweet Christian spirit and practical common sense. Fellowship with him is delightful;" and Rev. Eshigaki (formerly "Tamura" until by marriage he assumed his bride's name) a young man of bright promise. Both of these men are outgrowths of our own mission, the one converted through the work at Ishinomaki, and the other at Sendai.

In laying the foundations for the Utsunomiya station and its work our workers there have been practical, and have sought to bring Christ prominently before the thought of the prominent classes. To this end, in the selection of these outlying towns, educational centers have been chosen, and Bro. Fry has placed himself in touch with the educational life of those communities, organizing English Bible classes among the students and teachers, and in some places for prominent men outside of the schools. Of one of these classes he writes that about 100 of the High School students are in attendance. These are "nominally" English Bible classes, as a certain amount of English helps to draw the students, but the main bulk of the teaching is in the vernacular. Bro. Fry is also closely in touch with two high Schools in Utsunomiya proper with 850 students. Mrs. Fry's work runs along similarly helpful lines. Of her work when she first went to Utsunomiya she writes: "Sunday, help in the Sunday-school and preaching services; Monday afternoon, grammar school, girls' Bible class; Tues-

day afternoon, grammar school, boys' Bible class; Wednesday afternoon, educated, aristocratic women's Bible class; Thursday afternoon, High school boys' Bible class; Friday afternoon, Bible class for wives of artisans and shop keepers; Saturday afternoon, High school girls' Bible class." Now that the girls' school has been placed at Utsunomiya under her care, changes in her work have become necessary. But in consideration of the broad lines on which their work began the following from one of Mrs. Fry's reports is not surprising: "Especially dear to my husband and myself have been the first acts of the Utsunomiya church. The first man to be baptized was a High School teacher, the first woman to enter the baptismal waters was a teacher's wife, the first collection was a large one, the first communion was impressive, and the first Easter, the first children's' day and the first Christmas all had well rendered programs witnessed by large audiences. But the most important occasion was the first funeral, when for the first time the people of Utsunomiya witnessed a Christian burial, and were not allowed to worship the spirit of the dead."

By inviting her neighbors into her own home at the morning hour for family prayer, Mrs. Fry has always created a Christian atmosphere around her. The latest report of the work for the Utsunomiya station shows a church membership of fifty six. The opportunities for extending the work of the Utsunomiya station are very large. A densely populated, largely unoccupied territory lies all around. Bro. Fry is constantly writing of other villages and towns than those where he now works, asking that the Gospel be preached there also. With more men and the money to support them, an unlimited work for the Master could be carried on.

E. K. McCord.

Ingram, Va.

We closed an interesting revival meeting at Ingram, Va. last Thursday night. The congregations were large and attentive. Rev. R. L. Williamson came Monday evening and did the preaching after his arrival. His sermons were strong, edifying and well received. I will say that he truly endeared himself to the good people of Ingram by his splendid sermons. The church was very much revived. There were 12 professions and reclamations and four accessions to the church, and perhaps others will join. The singing was good. Miss Nannie Carlton, one of Elon's graduates, presided at the organ while Dr. S. T. A. Kent, one of our deacons, lead the choir of good singers. Dr. Kent is one of the most use-

ful men in that community and one of the most loyal Christians in the church. He is very highly esteemed by the medical fraternity of Va., as one of its best members. On Oct. 2nd, Dr. Kent was elected chairman in the meeting of the Virginia delegates to the International Congress on Tuberculosis, held at Washington, D. C. Bro. J. W. Carlton is now in the hospital, Richmond, Va. and has just undergone a successful operation on his eye. A speedy recovery and return home is anxiously awaited by many friends.

Bro. A. Wellons Boyd, son of Bro. T. A. S. Boyd, is now on a visit home from Blantyre, Negosaland, Africa, after an absence of about two and a half years. Bro. Boyd gives an interesting description of the natives of that far off, heathen country. The Greensboro Centennial this week has been of unusual interest in its history. S. B. Klapp.

Greensboro, N. C.

Franklin Notes.

To keep my promise, I am going to write a few lines before Conference. I find that it is easy to promise, but so many promises are broken.

The work in my field of labor is very pleasant, and there are signs that something has been accomplished during this year, but much more ought to have been done. Only one week till Conference, and then the work of the year will be history. The pastor will not have to go up to Conference embarrassed for all the assessments are in hand.

The meeting that was to have been held at Bethany week following 4th Sunday in August had to be postponed on account of rain. Rev. M. W. Butler was with us, but only held two services. Many kind words of appreciation were spoken of the services rendered. The church was not satisfied to go another year without a meeting, as they were disappointed the year before, so they asked the pastor to hold a meeting in September. The meeting began 4th Sunday and continued for a week, with one service each day. It was one of the sweetest meetings I ever attended. There were three professions and three united with the church.

The meeting at Union began 2nd Sunday in Sept., and continued during the week following. The pastor was disappointed in not having ministerial help, and had to do all the preaching. There were about fifty professions, and twenty five united with the church. The Spirit was there in His mighty power and a great work was done.

There was a union meeting in Franklin during last summer and more than

two hundred souls were converted, and many were added to the churches. There is a great deal of enthusiasm with our young people here. The Sunday-school has increased in numbers, and the tendency is in the right direction. The C. E. Society is doing splendid work.

C. H. Rowland.

Pleasant Grove.

My protracted meeting commenced on the first Sunday of September and continued until Thursday evening following. The good Master blessed us with a glorious revival of religion. Large congregations attended during the meeting. The interest was unusually good through the entire meeting. The church was greatly revived and built up. Eighteen souls were converted to Christ. Sixteen have united with the church. This church was so badly disturbed last year that no protracted meeting was held.

Pleasant Grove is now in splendid shape and in good working order. The things that so disturbed the church then are now out of the way, and the church stands well united today.

We had no ministerial help, but the good brethren and sisters worked faithfully. Brothers L. E. Brady, Wesley Hicks, and sister Mary Brady took an active and faithful part in the meeting and did good work, and the good Lord was pleased to bless our humble efforts. We gladly praise Him for the good meeting granted us. Pleasant Grove has had a good Sunday-school this year, under the superintendence of Bro. Pinkney Caviness. Nearly all the converts, I think, were from the ranks of the Sunday-school. It was delightful to see the newly converted, happy in a Savior's love, go right out after their school mates and bring them to the altar of prayer.

New Center.

My meeting at New Center commenced on the fourth Sunday in September and closed on Thursday evening following. In this meeting Revs. W. W. Lawrence, and H. F. Way, of the Friends, were present and took an active part in the meeting doing faithful work in preaching and exhortation.

The congregations were very good from day to day. The interest manifested in the meeting was very good, and we feel that a good work in the church was done. There were no conversions that came to my knowledge. This church has also had a good Sunday-school conducted by Bro. T. W. Lawrence who has done faithful work. In the neighborhood of this church we are disturbed with too many conflicting doctrines that mystify the plan of salvation. It is said that

some are praying for the unknown tongue, others who have passed through claim to have it. I was told of one who claimed to possess the unknown tongue. When it would come upon him he would make a strange noise, somewhat like that of the screech owl. Others claim, I understand, that before we can become a full fledged Christian four works must be done; namely, born of the Spirit, sanctified wholly, baptized of the Holy Ghost, baptized with fire. Others, I am told, are preaching all the older denominations to hell, and their preachers right with them. All this is enough to confuse. Certainly this looks like the time that St. Paul warns Timothy of in 2nd Timothy 4th chapter, 3rd and 9th verses.

"The old time religion is good enough for me!"

H. A. Albright.

Johnson's Grove.

Our meeting at Johnson's Grove was held the week following 1st Sunday in August. Rev. C. H. Rowland was present and did the preaching. God's Spirit was with us and made the work effectual. The church was revived and about 10 or 12 professions and renewals. Three united with the church.

Ivor.

Our meeting at Ivor began 5th Sunday in August. Rev. M. L. Bryant did the preaching at this meeting. Three professed faith in Christ and one united with the church. The spiritual manifestations during the meeting were enjoyed by those who attended.

Burton's Grove.

The meeting at Burton's Grove was held during the week following 3rd Sunday in September. Rev. M. L. Bryant was with us and did the preaching. About ten professed faith in Christ and five united with the church.

Barrett's.

The meeting at Barrett's was held the week following 4th Sunday in Sept. Rev. M. L. Bryant did the preaching. About twelve professed faith in Christ and eight united with the church.

I feel sure that much good has been done in all these meetings besides the visible results.

All my work is in as good condition as it has been since I took charge of it.

R. H. Peel.

NOTICE.

The Home Mission Committee of the North Carolina Christian Conference will hold a meeting at Bro. K. B. Johnson's on Tuesday night, 3rd of Nov. All persons having business with said committee will please present it that night in person or by letter.

W. G. Clements, Chm.

NOTES AND PERSONALS.

We insert two instalments of "How To Teach The Sunday School Lesson" this week. This is done to get a week ahead with the lessons, as so many readers and teachers requested it.

—Rev. J. W. Wellons left last week to attend the Eastern Virginia Conference at Dendron. He hopes to be able in addition to attend the North Carolina Conferences.

—The Sunday-school at Franklin, Va. is the first to write for prices, etc. of our Teacher Training Book, though other inquiries have come from other schools. All schools and teachers may now send in their orders.

—Our book on Teacher Training Course from the press Monday of this week. It contains 236 pages, is neatly printed and bound and sells for 60 cents a copy post paid. The Christian Sun, Elon College, N. C., has the book for sale.

—Are you a Sunday-school superintendent, teacher, or officer? Then you should send 60 cents and get our new book on Teacher Training. It is filled with valuable matter from cover to cover of its 236 pages for those interested in Sunday-school work.

—Rev J. L. Foster of the Executive Committee asks that it be stated in The Sun again that the meeting time of the Eastern North Carolina Conference at Wake Chapel has been changed from the 3rd of November to the 4th of November, and that all who are going to attend the Conference and desire entertainment should write Mr. Beale Johnson, Fuquay Springs, N. C.

—Rev. W. T. Herndon has done very successful evangelistic and colportage work among many of our churches the past year. If there are churches that desire him as pastor the coming year they should write him at Elon College, N. C. Dr. Herndon has had many years of usefulness and success in the pastorate and would be pleased to serve two or three churches the coming year.

—We are in receipt of the program of the Eastern North Carolina Conference which convenes at Wake Chapel, Wake Co., Nov. 4. Rev. J. D. Wicker is president of the Conference and Rev. W. C. Wicker secretary, and to these brethren we return thanks for the neatly printed and well prepared program received. We join with these brethren in wishing for the very best session their Conference has ever had.

—The Presbyterian Assembly of N. C. has set aside the first Sabbath in November to present, from the pulpit, the claims of the ministry, and "to plead

with the Lord of the harvest to thrust forth more laborers into His harvest." That is an example that our own church might follow with profit, especially since the laborers are so few and the harvest so great.

—The Gideons, an organization of Christian commercial travelers, is striving to place a Bible in every hotel room in America. A most worthy ambition indeed. Now will some other good, Christian organization inaugurate a campaign to get everybody who stops over-night, in a room in any hotel where there is a Bible, to read at least one chapter in the Bible before retiring, or one immediately after rising? That too would be worth while.

—Rev. R. L. Williams, Secretary of the Western North Carolina Conference was at Elon last week in consultation with Rev. L. I. Cox, President of the Conference, to which officers was assigned the work of preparing a program for the coming session which meets at Parks Cross Roads, near Ramseur, N. C. The program has been prepared, printed, and a copy mailed to all secretaries of the churches, also to all whose names appear on the program, also to all pastors of churches in the Conference. Brethren Cox and Williamson are anxious for the best session their conference has ever had and are both laboring and praying to that end.

Important Notice. Owing to the wishes, especially of those living at quite a distance from The Sun's mailing place, we will insert Prof. Harper's articles, "How to Teach The Sunday School Lesson" one Sunday ahead of that on which the lesson is to be used. For this reason we insert two instalments this week. Keep The Sun a week for study in preparing to teach the lesson.

Rev. G. O. Lankford goes to Columbus, Ga. to take charge of our Christian church there. Bro. Lankford will also serve our church at Girard, which means that these points will be ably and efficiently served the coming year.

The First Christian church of Greensboro has called to its pastorate Rev. J. W. Bolton, Britain, Michigan. Pastor Bolton is to take charge last Sunday in November or first Sunday in December. Former pastor L. F. Johnson, goes to our Raleigh church for the ensuing conference year.

—Theodore Roosevelt, Jr., has gone out from his father's roof and engaged in work on his own account. He is working for the Hartford Carpet Works at Thompsonville, Conn.

NOTICE!

Delegates to the North Carolina and Virginia Christian Conference, at Long's Chapel, will please notify Bro. W. J. Fitch, Burlington, N. C., R. F. D. 5 how they will come and when they expect to arrive.

Delegates coming by rail will be met at Haw River, N. C. Train from the west arrives at 10 a. m.; from the east at 5 a. m.

Those coming on other trains must specify when they will come in order to be met. W. C. Wicker, Pastor.

Elon College, N. C.

THE SUNDAY SCHOOL HAND BOOK.

The various Sunday-school conventions in their sessions last summer voted to allow their minutes to be published in one volume, instead of each convention publishing them separate as heretofore. This book will be known as, "The Sunday School Hand book of the Christian Church, South," and in addition to the proceedings of the different conventions, will contain much information that will be helpful to Sunday-school workers generally. The copy is now in the hands of the printer and unless there should be some delay will be ready for distribution by Nov. 1. Each convention will be furnished with as many copies for free distribution as their appropriation will pay for at 25 cents per copy. The book is being published under the direction of the Sunday School Board of the Southern Convention and should be a valuable addition to our church literature. Containing as it will the proceedings of all the conventions, it will give the reader at a glance a bird's-eye view of our Sunday-school work throughout the field. It is the purpose of the Board to make it in every sense of the word a creditable publication, and it is hoped that many extra copies may be sold.

Sunday School Board
Southern Christian Convention,
S. M. Smith, Chairman.

—Mrs. Russell Sage has offered to the American Bible Society. \$500,000 provided the friends of the Society would contribute an equal amount by Dec. 31, 1908. The Society wishes to raise \$5,000,000 by 1916 in which year it is to celebrate its centennial.

—Tokio, Japan, gave the American battleship fleet the greatest ovation yet accorded the sailors on their cruise around the world. Entertainment was regal and elaborate, and there were miles and miles of madly cheering Japanese in the torch-lit procession that shouted welcome and good wishes.

Newport News Letter.

Recent communications in the Sun from Bro. R. S. Petty and Rev. C. E. Newman, relative to the Christian Loan Association and the Henderson Mission, remind me of, perhaps, an unperformed duty touching the matter. It was through the assistance of the Association that the Henderson organization was enabled to secure their first building site and a basis for permanent work. I did not then see, nor do I yet see, how they could have secured their first footing there without the assistance extended by the Loan Association. There are many such places, possessing real possibilities for our church if we only had the means for occupying them. The Association can be made to meet a real need in the church, and is deserving of much more consideration than it has yet received from our people generally. It is to be hoped that those in charge of the enterprise will not become discouraged because a more liberal and general response has not been made to their faithful and persistent services in its behalf. Like all worthy enterprises it will require time, and perhaps a few changes from time to time in plans and methods, before such perfection and efficiency is reached as is desired. Our enterprises have multiplied in recent years, and the larger and older ones have received first consideration. The enterprise in question is deserving of consideration, and possesses great possibilities for the extension of our church, if carried to final and successful issue.

Recently a brother reminded me that I conducted the funeral exercises of his mother, and that I used for a text, Phil. 1:21—"For to me to live is Christ, and to die is gain." I remembered quite well the occasion but had forgotten about the text. The conversation caused me to examine the text carefully, for I could find no sermon notes on it among my manuscripts. In a little while I found myself battling with two tremendous thoughts; Life and Death. What great words! Living! Dying! What is it to live? What is it to die? Great questions, these. Carried to nature, or to science, no soulsatisfying answer comes back. If carried to society many and various answers are given, but each and all are expressions of selfishness. The man or woman of pleasure thinks that to "live" means to give ourselves to amusements and worldly pleasure, and to have a "good time." The business man thinks that it means to prosper in business. To him neither the individual nor community lives when business is dull. Business must be had, and markets kept

active even at the expense of the morality of the community. To live means more than to exist, eat, sleep, and breathe. Death means more than the cessation of bodily functions. The word of God, to which all scientists come for data, comes to our help here and without leaving a shadow or doubt answers the questions

1. What is it to live? Answered negatively, a. It is not pleasure and amusements according to the world's standard. "She that liveth in pleasure is dead while she yet liveth." 1 Tim. 5:6. b. It is not the accumulation of wealth and earthly possessions. "For a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase; this also is vanity." Ec. 5:10. Then when we consider it positively we would see, a. It is to have the abiding presence, Spirit, and Life of Christ. "He that hath the Son hath life and he that hath not the Son of God hath not life." 1 Jno. 5:12. "I am come that they might have life, and that they might have it more abundantly." Jno. 11:10.

"I live, yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Gal. 2:30. "In Him we live, and move and have our being." Acts 11:28. Christ is formed in us the hope of glory. The above quotations from the Word abundantly establish the truth, that there can be no real life of the highest type without Christ, and that to live really means to translate the spirit and life of Christ before the world. One of the most forceful illustrations found in the Gospels for the thought is that marvellous expression from the lips of the Master when He said, "I am the vine, ye are the branches." The life of the vine is the life of the branch. They are identical in character and kind. It is one life and only one. Mr. Drummond, in his Natural Law in the Spiritual World, writes beautifully on the subject. He thinks that there can be no life even in the natural world without a perfect correspondence, or communion. The fish taken out of the water, its element, the correspondence between the fish and its environment is broken, and it dies. The bird taken from the air and submerged in water dies for the same reason. The blind man is only partly alive, or partly lives, as he is dead to the world of beauty about him. He is dead to a certain part of his environment. The deaf man is likewise only partly alive, as he is dead to sounds. The insect, or bird, has a larger correspondence, is in communication

with a larger circle, than the three, hence has a larger life. Man's powers of correspondence and communion are unlimited, only as he chooses to fix a limit. There are outer circles, the invisible spiritual world, between which and the unregenerate soul there can be no correspondence or communion, until he is born from above, born of the Spirit. But the Christian who has been, "Born again" by faith enters this outer circle, the invisible spiritual world. Between his soul and things of this outer circle there is correspondence and communion, hence he lives. But,

2. What is it to die? a. It is to gain deliverance from danger and sin. As long as we are in the flesh we are exposed to dangers. "Fightings within and fears without." When the saint with unclouded skies, and little ones, we love too well, mysteriously sweep out beyond our gaze, and life seems spoiled, and hopes like castles fall, the Word comes to cheer and comfort with the assurance that they are now beyond the reach of danger. Their crowns are secure, and they are now forever with the Lord.

b. It is to gain deliverance from pain and suffering. We have sometimes seen those who had come into our lives until they seemed like a part of very life itself, suffer until we felt a desire to suffer for them and to pay any price of self-denial and suffering for their comfort. Death ends all suffering and pain. "There shall be no more sorrow, nor crying, neither shall there be any more pain." Rev. 21:4.

c. To die is to gain the glories of heaven. It is the end of a pilgrimage, the victory at close of battle, the fruition of faith. The happiness and joy there to be experienced are beyond human conception.

Murdock W Butler.

1119, 34th St.

—This week politics engrosses the popular attention. Both Republicans and Democrats are claiming victory. Next Tuesday will settle it all. The storm center of political activity this week is New York and Indiana.

—Orville Wright, the aeroplaneist who narrowly escaped death in an accident during a flight at Washington, D. C., some weeks ago is rapidly recovering and expects soon to be able to fly again.

—George Robertson, driving an American built automobile, made a new record for long distances, covering 258 miles at the rate of 64.3 miles per hour, on a Long Island tract, Oct. 21.

THE SUNDAY SCHOOL.

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR NOV. 1.

A Few Suggestions.

Absalom Rebels Against David.

2 Sam. 15:1-12.

Golden Text: Honor thy father and mother: that thy days may be long upon the land which the Lord thy God giveth thee. Ex. 20:12.

Review: It is well at times, especially when you come to a new period in the life of an important character, to make a brief review of his previous life. Today we enter the third period of David's life as king of Israel. I would therefore review his life as king in broad outline. Recall that his reign falls naturally into three divisions and covers a period of forty years and that he began his reign at the age of 30: first a period of conquest, which extended over about fourteen years, then a somewhat indefinite period of prosperity and felicity, which in turn was followed by the third period, the one of domestic unhappiness and infelicity. From the first period, towards the last of it, came our last Sunday's lesson; from the second period came the first, second, and third lessons of the present quarter; from the third comes today's lesson, as also the three immediately following it.

Chronology: Verse seven of the lesson says that forty years afterwards Absalom rebelled. If this is the correct reading of the text here, then the rebellion occurred in the last year, the fortieth, of David's reign; this is the view to which I incline. But if it should be read four, as many think, believing that the copyist wrote 4 for 40, then the rebellion may have occurred several years earlier. This matter will effect somewhat the intervening events.

Intervening Events: At this point the purpose should be to show the causes that led to the conspiracy. First the people were disaffected toward David because of his numbering of the people, the three days' pestilence that followed, the purchase of Araunah's threshing-floor for the temple site, and the preparations for the temple, all of which led to the heavy burdens of taxation or forced labor for them. In the second place there were no doubt many men like Ahithophel, one of David's counsellors, who were ready for a revolution because of private grudges against David, for Ahithophel was grandfather of Bathsheba and his son Eliam was comrade of Uriah, whom David has so signally wronged; though he was one of David's most trusted advisers, he was ready to turn against him at any time. Thirdly,

David's polygamy made it uncertain who would succeed him on the throne. He had two royal wives: Michal, Saul's daughter, who was childless; and Maacah, daughter of the King of Geshur, who had at least two children, Absalom and Tamar, his sister. Fourthly, Absalom felt that he ought to be king in his father's place, since he was of royal extraction on both sides; but it was evident to all that Bathsheba was David's favorite wife and that she would prevail on him to make her son Solomon king, if she had not already done so (1 Chron. 23:1). Fifthly, Absalom had fallen into disfavor with his father and so it seemed that he would have no chance at all to be king. The facts leading up to this disfavor are as follows: His sister Tamar had been ravished by Amnon, her half brother, son of David by Ahineam, and David had only rebuked Amnon and allowed him to go free. Absalom resolved to kill him, which was the thing to be expected at that time according to the custom of vengeance then in vogue. After two years he carried out his plot. Here call for his murder of Amnon assigned last time (2 Sam. 13:23-39.) Absalom having slain Amnon fled to his maternal grandfather's, who was king of Geshur, where he lived for three years, nursing his injuries and laying his plans. Joab, captain of David's hosts, feeling sympathy for Absalom, calls to his aid the wise woman of Tekah and compels her to intercede for him before David. Here call for her story assigned last time (2 Sam. 14:1-24). The result of this was that Absalom was allowed to return, but was not allowed to see the king's face. This continued for about two years, until at the intercession of Joab he was restored to full favor, but this was assigned last time and so call for it now, 2 Sam. 14:28-33. Nevertheless Absalom continued to have designs of seizing the kingdom, and of how he proceeded to make them effective our lesson today tells.

Teaching the Lesson: The lesson today divides naturally into two main divisions, which you should write on the board as they are developed in the teaching, to be used for the topical review at the close of the lesson by the question method.

1. Absalom sows the seed of rebellion. Verses 1-6. Here discover the steps by which he stole the people's hearts; providing himself with a chariot and a retinue of runners, an unheard of thing in Palestine, but a common one in other oriental countries; rising up early and standing in the gate (like a demagogue) where justice was administered; inquiring into the matters in dispute and assuring each man that he had a good case;

saying that he wished he was judge that he might do justice, inferring that his aged father did not give justice. Here call for the officers of administration under David, assigned last time, 2 Sam. 8:15-18; allowing no obeisance from any one, but taking all by the hand and kissing them: thus he insidiously stole away the people's hearts, by flattery, which they understood to be sympathy, equality, and willingness to do justice.

2. Absalom Rebels. Verses 7-12. Here discover the pretext of his going to Hebron, the old home place, which was a profanation of religion and of filial piety to base ends; the kindly spirit of his old father in granting him permission to go; the sending of spies throughout the realm, to individuals, of course; the sign of the uprising; the fooling of 200 men from Jerusalem; the defection of Ahithophel, the Gileadite (see Intervening Events above), David's counselor; the result being a strong conspiracy.

Review the lesson here by the topics on the board.

Be sure the class gets a correct idea of the geography of the lesson. Hebron, they will already know. Geshur, you will teach them.

Truths and their Application. 1. The golden text needs to be clearly impressed. There is no doubt that the old respect for one's parents is losing ground. We must stop this tendency or the Christian home is ruined and the souls of the young people either lost or with great difficulty saved.

2. Sincerity of speech is another quality that needs to be impressed upon our people today. We should be sincere in our talk to others. This means that we will give them the praise they deserve. It may make you popular to flatter, but it will not make you a Christian and you will do your friend harm.

3. You may in this lesson see the beauty of the one-wife arrangement of the family, upon which our whole civilization is founded. David's polygamy led to his unhappiness.

4. Perhaps David had not been as particular in rearing up Absalom as he ought to have been. His case then is a warning to parents to bring up their children in the way they should go.

Assignments for Home-study: Assign to one David's flight, 2 Sam. 15:13-23; to another, Ahithophel's and Hushai's counsel, 2 Sam. 16:20-17:4; to a third, David's charge concerning Absalom, 2 Sam. 18:5; to a fourth, what Absalom wished done with his father, 2 Sam. 17:1-4; to a fifth, what monument Absalom had prepared to perpetuate his memory, 2 Sam. 18:18.

W. A. Harper.

LESSON 5, NOVEMBER 1, 1908.**Absalom Rebels Against David.****Time:** B. C. 1025.**Places:** Jerusalem, Hebron, on the way toward the wilderness.**Persons:** David, his household, guard and followers, priests, people.**Golden Text:** Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee. Exodus 20:12.**Leading Truth:** The infirmity of the human mind.

If fame be the last infirmity of noble minds, ambition is often the first. When a man begins to erect a great building, the first thing to be constructed is the foundation. It is much the same in building up a successful career of any sort. If our plans for the future are to succeed, we must first lay a good foundation.

Absalom wanted to be king. He had a great hope, and determined to be the biggest man in the kingdom. He went to work to build up what he thought would be a successful career.

David was having a great deal of trouble on account of his sins. The trouble of today's lesson began about 5 years before the time mentioned today.

Absalom, David's son, for his high-handed vengeance upon his brother Amnon (see 2 Sam. 13.) had to flee and go into exile for three years and then his father let him return to his house in Jerusalem, but would not admit him into his presence for two years more.

Now Absalom who was of a very pleasant address, employed flattery to gain for himself a following, and with his vanity aroused fought to displace his father from the throne.

First, Absalom was a false son. Second, a faithless subject. Third, a flattering speaker, and finally a general failure.

Absalom not only dishonored his father but stole a place in the hearts of his father's subjects and to carry out his plans makes pretense that he has a religious vow to pay at Hebron. In this case he was a false witness and lied. So he has broken three commandments of the decalogue.

Topics for Discussion.

(1) The regard attached to showiness and appearances. How far an index to character? etc. Absalom was of fine appearance.

(2) The pose of men seeking office for selfish purposes—that of reformers.

(3) Treachery deserves the same condemnation that does pilfering.

(4) Plans are measured by their purpose.

(5) The influence of "going with the others."

The persons who have made our history and moulded our country's opinions were thinkers. They in life may have occupied comparatively an insignificant space. Yet at length they became an irresistible power and have grown to a glorious memory. G. W. Tickle.

Elon College, N. C.

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR NOV. 8.**A Few Suggestions.****David Grieves for Absalom.**

2 Sam. 18:24-33.

Golden Text: A foolish son is a grief to his father. Prov. 17:25.

Review: Review the previous lesson thoroughly, so as to bring out and clinch the essential points: what led Absalom to rebel against his father, the manner in which he stole away the people's hearts, and the actual rebellion, together with facts as to its magnitude.

Intervening Events: Here your aim will be to give the class a comprehensive view of details between the rebellion and the final overthrow of it in the battle between David's forces and those of Absalom, the result of which is told in today's lesson. First the consternation struck in the heart of the aged king and father will claim your attention. Not having a standing army, he must needs flee. Here call for the flight assigned last time 2 Sam. 15:13-23. David's wisdom in sending the Ark of the Covenant back to Jerusalem by Zadok and Abiathar and his persuasion of Hushai to pretend to be a traitor to his cause that he may be kept posted through him and the two priests mentioned above of Absalom's movements will next be considered. Then you will call for the advice of Ahithophel and Hushai assigned last time, 2 Sam. 16:20-17:4. The suicide of Ahithophel, the last one of the Old Testament, Saul's being the first, the cursing of David by Shimei, the placing of Joab, Abishai, and Attai, the Gittite, in charge of the forces of David and of Amasa in charge of those of Absalom, the kindly reception of David by the people of Mahanaim and especially by Machir, the man who had for 26 years cared for Mephibosheth when he was in hiding from David, will then be given by yourself by way of incidental instruction. Next you will describe the battle in the Forest of Ephraim beyond Jordan, which took place not more than three months after the previous lesson. The battle took place in three divisions, one of which was commanded by each of David's three commanders named above, the object being to keep the powerful forces of Absalom from uniting and so from crushing David's comparatively insignificant army. Now picture Absalom

caught in the branches of a tree by his long hair, pulled from his mule, pierced through the heart by three spears hurled by Joab, and cast in a pit and covered with rocks, to signify the stoning which the Hebrew law meted out to the man who honored not his parents. A few words on how tidings were sent in these days and on how it came that Ahimaaz and Cushai both were sent at this time will bring you to the lesson.

Teaching the Lesson: The lesson today falls into two parts, which you will write on the blackboard as they are developed in the teaching, to be used in the review of the lesson by the topic method, after it has been thoroughly taught by the question method.

1. An Anxious Father. Verses 24-32. Here you will discover in what city David was, where it was located, where he was sitting at the time of the lesson, the nature of such gates (a projecting in and out of the wall, with benches on the inside of the lining walls of the projection, on which the elders sat to administer justice, with a roof overhead whose top was on a level with the main city wall, officered by a porter, whose duty it was to close the gates, and a watchman, who was stationed on the roof or in the chamber just under roof to watch for messengers and the approach of enemies and signal to the porter below), the watchman seeing one runner and then another with the king's response to these announcements, the further announcement that the first runner is Ahimaaz and the king's response to this announcement, the tidings of Ahimaaz, the king's question, the reply of Ahimaaz thereto and the king's command to him, the tidings of Cushai, the king's question to him, and the breaking of the news of his son's death to David.

2. A Grief-stricken Father. Verse 33. At this point call for the charge given by David concerning Absalom to his generals and the army before the battle, assigned last time, 2 Sam. 18:5, and Absalom's desire respecting his father also assigned last time, 2 Sam. 17:1-4 and contrast these two desires, and show how naturally David might have been expected to be moved by the death of Absalom. Then you will return to the lesson proper and learn what effect the news of his son's death actually had on David, where he went, what he did, and what he said as he went: be sure you make his grief sublime as it really was. Before leaving Absalom, it will be well to learn what step he had taken to perpetuate his memory, assigned last time, 2 Sam. 18:18, to which you will add that no pious Jew today passes what is said to be this monument without throwing a

(Continued on page eleven.)

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

CONFERENCE CALENDAR, 1908.

Eastern North Carolina Conference.

Wake Chapel, (Fuquay Springs),
Wednesday, 11 a. m., November 4.

Western North Carolina Conference.

Park's Cross Roads, (Ramseur), Tues-
day, November 10.

North Carolina and Virginia Confer-
ence.

Longs Chapel, N. C., Tuesday, 10 a. m.,
November 17.

Christian Missionary Association.

Spring Hill, Waverly, Va., Tuesday,
December 8.

BELIEVING THE WORD.

There are three salient facts about the Bible that make it, as a Book, stand out unique, incomparable, and truly wonderful.

1. The Bible inspires to an intense love for the welfare, and salvation, of others. That man does not live who, being well acquainted with the Bible by a first-hand study of it, and believing in it as the inspired Word of God, does not have an intense yearning for the betterment of his fellowman, and the redemption from sin of those about him. Being itself an inspired Book, it inspires those who read and believe in it, to seek the salvation of others, the saving of men from sin.

The converse is likewise true. No man is especially blessed, and largely used of God, in winning men from sin and error, who does not believe in the Bible as the inspired Word of God. This Book has the unique distinction, above all books ever written, of inflaming the souls of men with a passion for other

souls. This Book seems to be a blaze. It sets souls on fire. It burns up indifference. It melts hard hearts. It consumes evil desires. It destroys selfishness.

You cannot find the man, living or in history, who, skeptical of the Bible, doubting it as inspired, cutting out portions of it, and questioning other portions, amounts to anything, so far as winning men to Christ and salvation is concerned. Take the men today who are enlarging the borders of the kingdom, attracting men to righteousness, shutting up saloons, putting gambling dens out of business, denouncing sin in high places and wickedness everywhere, and in every instance these are they who believe in the Book—all parts of the Book from Genesis to Revelation. We repeat, therefore, that the Bible, as no other book, inspires the souls of men with a passion for other souls.

2nd. No other book has been assailed as vigorously, and by as many able men in different ages, as has been the Bible. Some scholars in all ages have thought it worth their while to attack the Book, and discredit it at all hazards. Some of the most learned and scholarly men of our day seem to covet it, as the highest ambition of their scholarship, to be able to discredit the Word, or bring it by some means into disrepute. They want to make us believe it is a book as other books, natural and ordinary just as others are natural and ordinary. There are hundreds today who would be willing to sacrifice all their earthly possessions and acquirements if they could only prove that the Bible "was just a book like other books." It stands unique and incomparable then in this regard. No other book has been so thoroughly and so desperately assailed as the Bible has been.

3rd. Itself the most popular and widely read of all books ever written, it has inspired more men to preach and to teach its truths and to write more volumes about its contents than any, and than all, the other books ever written. Think of the hundreds of thousands of preachers who next Sabbath and the Sabbath following, will deliver telling and winning discourses, powerful and eloquent sermons based entirely on this Book and inspired by texts taken from it. More men preach and teach from the Bible than from any other book, or all other books, ever printed.

These are of the salient facts that he must consider who would doubt the Bible in any of its parts or contents. Truly is it unique. Truly is it wonderful. Truly is this the very Word of the living God.

THE TEACHER TRAINING COURSE.

If the Southern Convention at Greensboro last May did nothing else of public record, it began a movement which has resulted in a new book by some of our best writers, and a volume, the like of which we had not produced. Our Sunday schools had no book to guide them in preparing to teach. The Convention decided that this should no longer be the deplorable situation. A committee was appointed, able men were chosen, minds became active, pens busy, printing presses set in motion. Result: Five months after Convention adjourns a volume, equal to the best to be had we believe, making 236 well filled pages, neatly printed, bound in flexible paper, covering every phase of the Sunday-school teacher's problem is ready and is now offered the public. The price is sixty cents per copy, post paid. Individuals and Sunday schools may now be supplied at this price. The Christians Sun, Elon College, N. C., has the book for sale. Every Sunday-school teacher, every Sunday-school superintendent, and every prospective Sunday-school teacher in our Christian church should have a copy. This will give some small idea of what the book is, and contains:

Chapter I. Seven Lessons on The Sunday-school Teacher, by Prof. W. A. Harper, A. M.

Chapter II. Six Lessons on The Sunday-school Pupil, by Rev. W. C. Wick-
er, A. M.

Chapter III. Three Lessons on the History and Organization of the Sunday-school, By Prof. W. P. Lawrence, A. M.

Chapter IV. Three Lessons on the Institutional Sunday-school, by Prof. S. M. Smith, A. B.

Chapter V. Four Lessons on the Book, by Rev. N. G. Newman, A. B.

Chapter VI. Twelve Lessons on Biblical History by Rev. J. U. Newman, Ph. D. D.D.

Chapter VII. Six Lessons on Church History, by Rev. P. H. Fleming, A. M. D. D.

Chapter VIII. Five Lessons on Biblical Geography, by Rev. J. J. Summerbell, D. D.

Chapter IX. Five Lessons on Bible Antiquities, by Rev. J. W. Harrell, A. M.

Chapter X. Five Lessons on The Principles of the Christian Church, by President E. L. Moffitt, LL. D.

We think our readers will readily see from that table of contents, and array of able writers, that a really great book on Sunday-school teaching and work has been prepared. We have made it neat, substantial, attractive, yet inexpensive, only 60 cents a copy post paid, for we desire the book to be within the reach of all who desire it.

NORFOLK LETTER.

Rev. W. H. Thompson's household effects have arrived and he is busy getting them transferred to his new home. His family will arrive in a few days, and doubtless he will then begin to feel more at home.

The Sunday-school at the Third Church has been the best the past two Sundays of any time since we began the morning school.

The churches here have selected delegates to the annual conference next week. The delegates from the Third church are: A. M. Johnson and the writer with B. L. Nichols and Mrs. A. M. Johnson as alternates. Mrs. B. L. Nichols and Mrs. J. W. Manning will likely accompany the delegates.

Dr. T. E. Baird continues critically ill. Hopes of his recovery had almost been despaired of, but the past few days he has been a little improved. It is the earnest desire and prayer of many friends that he may soon be relieved of his suffering and again enjoy the blessings of health.

A good sister called me by 'phone to-night and asked me if she was the one I was hitting at in my letter about the non-transference of church memberships. I told her yes, she was one along with about one hundred others. She told me then that she was going to get her letter right away and unite with the Memorial Temple. My earnest prayer is that many others may see the wisdom of doing the same thing.

We were glad to have with us at church services last Sunday Col. A. Savage and his wife. The Colonel has been rather feeble for some time past but is looking real well now considering his age and the affliction he has had.

Rev. C. C. Ryan of the Temple has been assisting Rev. W. D. Harward in a series of meetings at the Lamberts Point church. The meeting closed last night with some additions. I have not learned how many.

J. W. Manning.

Elon College Notes.

Mr. D. W. Cochran, of Greensboro, has remembered Elon in a substantial way by nicely furnishing one of the rooms for young ladies in West Dormitory.

Dr. Moffitt left Sunday, 26, for a few days. He is to attend the Eastern Virginia Christian Conference, while on this trip. He will also make some short stops at other points in the interest of the college.

Mr. S. M. Atkinson is away now attending the Georgia and Alabama Conference in behalf of the Christian Sun.

He is expected to return some time next week.

The Christian Endeavor meeting for Sunday evening was of great interest. Prof. Brannock was leader, the subject was "Missions in Persia." It was educational and spiritual in a very high degree.

The College Glee Club has been organized with twelve members, under the instruction of Miss Wilson. It expects to give a series of entertainments in the spring term.

The young ladies are to be congratulated on their spirit of progressiveness. They have just placed an order for five dozen new chairs for their society hall, the Psiphelian. These will make their hall one of the most beautiful society halls in North Carolina.

The Ladies' Aid Society met Thursday evening at Dr. Moffitt's in its social session. The attendance was good, and a pleasant evening was spent. Dr. and Mrs. Moffitt were most happy in their entertainment, and made all present feel that the evening was most pleasantly spent.

J. T. C.

The Faculty Musical Recital will be given in the college chapel Monday evening, Nov. 2. The public is cordially invited to be present. These occasions are justly appreciated by all lovers of high grade music in this portion of the state, and from year to year the number of music lovers in attendance increases.

For the benefit of Christian Sun readers who have children and friends at Elon, we will say the health of the entire student body was never better. There has been no time in the history of the school when a better moral and religious atmosphere prevailed than at present.

J. T. C.

Berkley Letter.

Some of the reports in this letter are late in appearing partly because the writer has been kept in a pleasant whirl of strenuous service for the past two or three months. All of Sept. and part of Aug. was spent in revival work among the brethren of Eastern Va. conference. These meetings, eight in all, resulted in about one hundred and fifty conversions, a goodly number of whom joined the church. This work was done in the pastoral fields of Bros. Rountree, Johnson and Peel, all of whom are well beloved and doing progressive church work. It is evident that the Christian Church in these parts is forging ahead of other denominations in proportionate accessions.

My work here has held together remarkably well during this strain of out-

side work and I must say for its benefit, that for organization, work and loyalty hasn't a superior in all the conference.

Everything moves with order and regularity, though it be not on as large scale as some others. The pastor's salary regularly paid. The official Board meets regularly every 1st Wednesday night to discuss church affairs. Every Monday afternoon the Juveniles meet in the church for instruction. On Monday night of each week the young people's auxiliary society meets to plan their part of the church work. And on Wednesday evening of each week the Ladies' Aid Society meets to plan and to work its plan.

Prayermeeting is conducted on Wednesday night of each week. The 1st Sunday morning of each month the communion is observed and a special offering taken for charitable purposes. Then on the same date the night service is dedicated to Missions. A short program and sermon are prepared in the interest of this phase of the work at which meeting every member of the church is expected to pay regular mission dues (For men it is 10 cents, for women 5.) This plan is adopted because it identifies each member of the church with the mission work.

The regular annual vacation voted the pastor by this field should not be overlooked, for it was highly appreciated and much enjoyed. The month of Aug. was voted him this year, part of which he spent in the Valley of Va.

While away the Sunday night appointments, were filled by two of our most promising ministerial students, Bros. Stanley Harrell, and John W. Barrett. The congregation was pleased with them and desires that they come again.

Something like twenty-five members have been received during the year and generally speaking the most hopeful conditions prevail.

M. L. Bryant, Pastor.

APPOINTMENTS.

Mr. S. M. Atkinson, representing The Christian Sun in the Georgia and Alabama Conferences will speak at the following places:

Columbus, Ga., Oct. 29, at night.

Richland, Ga., Oct. 30.

Lanett, Ala., Oct. 31, at night.

Langdale and Riverview, Ala., Nov. 1st.

These appointments will be at the regular hour for church service. If friends will make known the same it will be much appreciated.

Editor Sun.

(Begun on page three.)

stone at it and pronouncing a curse upon his memory, so abhorred was he and is he among his people, his monument serving the purpose of perpetuating his shame rather than his memory in the sense he desired it perpetuated.

Truths and their Application: 1 The golden text needs to be emphasized today as one of the teachings of this lesson. The record of Absalom should be a warning to all young men and also to all young women not to be a grief to their parents. Respect for parents is a virtue no sensible person can afford to neglect. A dutiful child will do all he can to advance the interests and enhance the joys of his parents.

2. Bright prospects do not always insure success. Surely no young man of his day had brighter prospects than Absalom. He was the king's son, had a superb physical manhood, was beautiful in person, winning in manners, wealthy, popular, courted by all,—surely such a man was destined to be a savior of his people. But how different the result! Young man, do not rely too much on your bright prospects, in money, in physical manhood, in intellectual equipment, or in social graces. Begin by respecting your parents and then you may if your heart is in the right place, become the man you think your powers entitle you to be.

3. A word to parents here would not be out of place. While your children owe you respect, you also owe them something. It is your duty to make home pleasant to them. So many boys are lost because their homes are for them homeless. This means that parents should take a lively interest in their children. They desire companionship and sympathy. If they do not get it at home, they will get away from home and very likely in bad company.

Assignments for next time: Ask all to commit the 23rd Psalm to memory. Assign to one, if you think he will memorize the first assignment and do this extra work, the 27th Psalm; to a second, on the same conditions, Jesus the Good Shepherd, John 10:1-18; and to a third Jesus' parable of the Lost Sheep, Luke 13:3-7. Ask all to bring their Bibles, so that if there is time after the lesson is over, you may spend some time in seeing what the Bible has to say about shepherds and sheep.

W. A. Harper.

"Thou might'st have sent from heaven above

Angelic hosts to tell the story,
But in thy condescending love,
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MEDICINE.

We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skilfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?

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THE CHRISTIAN SUN, ELON COLLEGE, N. C.

A VISIT TO NEW BEDFORD, MASS.

Dear Bro. Atkinson:

I preached at New Bedford, Mass. the 2nd. and 3rd. Sundays in this month. On Monday after the 2nd. Sunday, the Committee of thirty, appointed by "The White Church", or "The North Church" of the city, to select pulpit supply and recommend some one for a pastor, held a meeting at the church and recommended me for pastor. The church and society was afterward called together and as I learned, after leaving New Bedford, there was a division—of course I will not be pastor—This is, you may know, an independent church. Has no union with our conferences or conventions. The manner of selecting pastors is different from any church I ever visited. First a committee of 30 votes. 2nd. The church votes. 3rd. A society votes. This is one of the strong, historic churches of New England. The house is located on a very valuable lot, near the centre of a city of about one hundred thousand souls. It has a cultured and refined congregation. For some months they have been trying to find a pastor, to whom they could extend a call with an undivided vote. It is to be hoped that they may soon be able to find such a man.

I am under many obligations to the friends at New Bedford for a delightful visit, and kind hospitalities.

Daniel Albright Long.

OUR APPROACHING CONFERENCE.

To the Ministers and Lay Delegates of the North Carolina and Virginia Christian Conference.

Our conference convenes in 83rd annual session Nov. 17-20 with Long's Chapel Christian Church, Alamance Co., N. C., railway station Haw River on the Southern Railway from Raleigh to Greensboro. Due and timely notice will no doubt be given through the columns of The Christian Sun as to whom to notify of your coming, etc., by the good people of Long's Chapel and its pastor, Rev. W. C. Wicker.

I write to insist that you come to conference this year,—that you come on time for the first session which begins at 10 a. m., of day named and remain until the close of the last session, Friday p. m. This will only mean four or five days of your time. Can you not give this little to the cause of the church and your Master?

The program for this session is already printed and has been mailed to all the ministers, to all those on the program, and to all the lay delegates who have been reported to me by the pastors. I have mailed pastors a self-

addressed envelope for this information and will thank them to send it to me just as soon as they conveniently can. As soon as I get the name I will mail the program that each delegate may see the scope of the conference and be prepared to gain the most from its sessions.

The Secretary of conference, Rev. J. W. Holt, has already mailed the church letter blanks to the church secretaries. On this blank as indicated a column for the Sunday-school Home Mission money of 5 or 10 cents per enrolled member of the Sunday-school. Along with these blanks he also mailed the church secretaries a circular from me as president explaining the purpose of this Sunday-school Home Mission money. It is sincerely hoped that every church will see that its Sunday-school sends up this money. Several have already signified their intention to do so. Why cannot all? A beautiful memorial has already been prepared for those schools that comply with this request of Conference,

to be signed by the president and secretary of conference, and to be displayed in the Sunday-school room as an incentive to further missionary efforts. Shall your school not receive one of these?

We also hope that all conference apportionments will be sent up in full this year, if possible, and that the call for Convention Home Missions will meet with a more generous response than heretofore. All our appointments are generally important—so please do not neglect any one of them. Shall this not be our best year yet in every particular? The answer is with **each local church** and with **each individual** who reads these lines.

With an excellent program prepared long enough in advance to allow thorough preparation on the part of each speaker, with conference apportionments, the Convention Home Missions and the Sunday-school Home Missions sent up in full, with large and punctual and continual attendance of all delegates

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THE CHRISTIAN SUN, Elon College, N. C.

both lay and ministerial, the prayer of our hearts will be realized in seeing this conference the best we have ever had. Brethren, put in some earnest, faithful work to this end. Pray for the conference of 1908.

W. A. Harper,
Pres. N. C. and Va. Conf.

THERE IS ALSO HEART HUNGER.

There Are 100,000 Children To-day Starving For Affection.

They have been rescued from so much worse, that is really why society has always felt that it had a right to be complacently self-satisfied over the charities that it supports for them, says Mabel Potter Daggett, in the November Delin-eator. Found on a doorstep blanketed in the snow of a Winter's night, picked up drifting about in the alleys, living from hand to month, committed by a kindly court that snatches them from crime to come. So they have arrived by devious courses, but always trailing clouds of a tragedy with them. And, however the details vary in their previous condition of suffering, it is usually true that they were hungry and cold and ragged and dirty. A board of directors and an association of managers and an annual meeting of trustees took them in—into a fine tall brick building. In 1241 institutions throughout the United States 100,000 such children are gathered to-day. There they are steam-heated and shower-bathed and check-aproned and dining-room-rationed, with bread baked by the hundred loaves and meat bought by the hundred pounds.

But, listen! Still they are hungry and cold—with a hunger that is heart-deep and a chill that strikes to the soul. This is the new revelation that has come through the most advanced sociology. Nineteenth-century methods of philanthropy are called sternly to the bar by the twentieth century. "Why," falters the amazed defendant, "see, I have invested millions of dollars in the beautiful buildings in which I have housed these children!" "But," demands the plaintiff, "are they happy?" And before this charge down go defenses. The institution has done much for the dependent child. But the indictment brought against it is that it cannot do enough. For when it has fed and clothed and warmed him, it has not loved him. There is the difficulty that weaves and interweaves all through its careful regulated system.

ON GOING TO THE CHURCH.

Go early to the church. Not only be punctual, but be in your place before the hour when the service is announced

to begin. Then you will not disturb other worshippers.

Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

Before you enter, and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.

As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary for the services about to begin.

Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you have come into the place.

As the minister enters the pulpit, offer an earnest, silent prayer in his behalf.

In all the service take an active part; as hearer, as worshipper.

At the close of the service, a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.—Bishop Vincent.

RALEIGH AND SOUTHPORT RAILWAY COMPANY.

P. M.	A. M.	STATIONS.	A. M.	P. M.
1:15	6:00	Raleigh	8:30	3:45
1:54	6:24	McCullers	7:52	3:03
2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
3:41	8:28	Linden	6:15	1:17
4:20	9:15	Fayetteville	5:30	12:30

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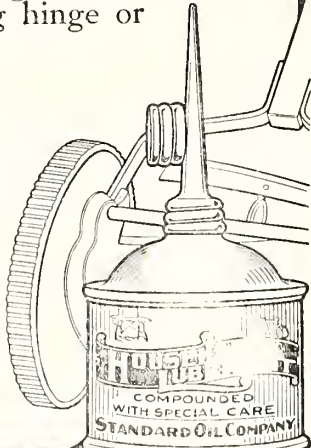
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DIED.**Shatterly.**

Bertha Agnes Shatterly, daughter of D. L. and M. E. Shatterly, of Trolinwood, Haw River, N. C., Oct. 15, 1908, aged 2 years, 3 months and 19 days. Agnes was a bright and cheerful little one and her death was a great blow to her fond parents. The funeral services were conducted by the writer at Friendship Methodist Protestant church, Oct. 16th, and the remains laid to rest in the cemetery near by. May the Lord bless and keep the bereaved ones.

P. H. Fleming.

Lovitt.

At his home in Burlington, N. C., Oct. 20th, 1908, Deacon Colon. E. Lovitt, aged 52 years, 2 months and 17 days.

On Sept. 20th, 1882 he was united in marriage with Miss Louella Hammer, and to this union were born nine children, seven of whom are living. Some fifteen years or more ago, he confessed Christ, joined the Christian church at Big Falls, and soon thereafter he was ordained a deacon of said church. When he moved to Burlington he placed his membership with the Burlington Christian Church and was a deacon there till called from labor to reward. A kind husband, an indulgent father and a good citizen has fallen asleep. The last conversation I had with him, he spoke of his love for the church, and expressed a desire to do more for the cause he loved. The funeral services were conducted from the Christian church of which he was a member, in the presence of a large audience of relatives and friends, by his pastor, the writer, assisted by Rev. Mr. Abernathy, and his remains laid to rest in Pine Hill cemetery.

P. H. Fleming.

Freeman.

Mrs. Lelia Freeman was born Feb. 7, 1861, and died Sept. 2, 1908. On May 20, 1907 she was paralyzed and from that time until death was a great, though patient sufferer. She was married to C. A. Freeman Feb. 23, 1882. Seven children and a loving husband survive her, who are saddened by her death. She had been a consistent and faithful member of Burton's Grove about 21 years. Funeral services by the writer, assisted by Rev. H. E. Rountree. May the grace of God sustain the sorrowing ones and lead them in the way whereby they may meet wife and mother in the sweet by and by.

R. H. Peel.

Atkinson.

Our dear Heavenly Father, in his infinite wisdom, has taken from our midst

our dear friend and brother, J. Thomas Atkinson,

Brother Atkinson was one of our charter members, and his life was marked by faithfulness in the performance of his duties, as a member of the church a citizen and toward all with whom he associated.

After spending many years of usefulness in this world our friend and brother has gone across the river before us, and his children, relatives and friends, may follow one by one after him.

We would not recall our dear brother, for his sufferings here for many months were great, and we feel that he has risen to a higher and grander life in the great beyond. His influence will live on with those who knew him best, for to know him was only to appreciate his many virtues and kindness.

While we mourn the loss of our dear brother, but believing it to be God's will, we bow in humble submission thereto,

Therefore he is resolved,

1st. That in the death of our loved one we have lost a faithful member, and one whose interest was ever with us, for high and noble purposes.

2nd. That we shall ever remember his loving sympathies toward us, and endeavor to imitate the noble virtues he possessed and pray that his mantle of good works may fall upon us.

3rd. That we sympathize with the family, and while their sorrow is ours, we have a bright hope of living with our dear one again.

4th. That a copy of these resolutions be sent the family, a copy be placed upon our church records, and also a copy sent each to the Christian Sun and our County paper.

Waverly S. Barrett,

A. G. Higgins,

J. W. Cotton.

Committee.

Laine.

Wm. F. Laine was born June 1, 1837, died Sept. 5, 1908. He was a member of Barrett's Christian church for many years but withdrew to become a charter member of Burton's Grove, where he remained a member until the time of his death. While he was a great sufferer, he always bore his suffering with Christian patience, upheld by the Christian religion.

He was married to Miss Eliza Nelms Feb. 2, 1858. Six children were born to this union, four of whom are still living—R. W. and Miss Annie Laine who live at the old home near Manry, Walter Laine at Dendron and Mrs. Bettie Hundly of Ivor. Two are dead—the lamented Rev. W. J. Laine and Leroy Laine. His wife died Dec. 9, 1900.

Funeral services were conducted by the writer. May the grace of God sustain the sorrowing ones.

R. H. Peel.

TEACHER TRAINING.

The Growing Demand for Trained Sunday-school Teachers.

By Prof. S. O. Albaugh, Dayton, O.

(Continued from last week.)

We should not be content with superficial teaching. Familiarity alone with the subject to be taught is not sufficient. The intellectual equipment of the Sunday-school teacher should be in two directions:—the Word and the Work. First, he must know the Word which he is teaching, in order to teach even a single lesson. He should be acquainted with the Bible as a book; he should know something of its origin, its authority, its history, its lands, its biography, its institutions and its customs, and more than all this, he should possess a living experience of its energizing spirit. The Sunday-school teacher needs to understand the nature of the work in which he is engaged,—what it is and what it means to accomplish—how to prepare his lesson, how to ask questions, how to employ illustrations, how to make applications and in general the qualifications necessary for successful teaching. If I were to ask you to face squarely for a moment the question, What makes a successful Bible-school? I am sure most of you would answer, the teacher.

Rooms adapted to Sunday-school needs, music, maps and stereopticons, pictures, libraries and all the improvements of an up-to-date Sunday-school are necessary in solving the Sunday-school problem of the present, but these of themselves will not make a successful school. The well-equipped teacher will make use of these things as much as possible, but he, and not the methods, will make the school a success.

We often find teachers who seem fairly well informed concerning the lesson they are teaching at that particular time, but who have no general knowledge of the Book as a whole or of the underlying principles of salvation.

Do you suppose that any of us as parents would permit our children to be instructed in our public schools in history by a teacher who only knew of the events and facts connected with just the chapter he was teaching, and had no definite information concerning the early discoveries, settlements, developments and administrations of the country, but depended for his general information on what he had heard from his parents, grandparents or some other friend who had told him of a few exciting events in the country's history?

We regret that there have been times in our Sunday-school work when no better than this could be said of many of our teachers, but we are glad to know that a Forward Movement in the Sunday-school work at the present is making splendid developments along this line. Some one has said, "There are two things that people will undertake to do without preparation—editing a newspaper and teaching a Bible-school." Whatever may be the case concerning the newspaper, the Bible-school has come to the place where it demands of all its teachers a better knowledge of the Word, of its pupils and of its plans and methods.

During the past few years there has been a general activity along the line of preparation of teachers, and many schools are now conducting a Teacher Training Class for the preparation of its teachers and a better general knowledge of the Word.

Teacher Training is to-day one of the most active Forward Movements of the Sunday-school and the day is not far distant when every teacher in our Sunday-school will have had some special preparation for the work.

It seems to me that as a denomination we are in a position to take up work like this with more enthusiasm than many others. We have laid much stress upon the Bible as our only guide and rule of faith and of the right to individual interpretation, and no other people are so free to accept its doctrines and precepts and certainly none others are more ready to turn its advices into practical life and character.

Encouraged by the achievements of the past, conscious of the needs of the present, we should face the future with high hope and strong resolve and, "Looking unto Jesus" the Master Teacher for guidance, wisdom and strength, continue our efforts until the open Bible has been carried by the hand of a living, competent teacher, to every man, woman and child in the world.—In Herald of Gospel Liberty.

THE MISUSE OF SUNDAY.

"The present misuse of Sunday, if continued as it seems likely to be, can bring nothing but disaster," writes Rev. Charles F. Aked in Appleton's magazine for November. "As a matter of fact it is bringing disaster here and now. What we need is not the restoration of the ritual Sabbath, the Sabbath of our pious ancestors which did more to make religion hateful to the growing boy than all the Parables did to make it lovely. We must not foster the idea that one day belongs to God

and six to ourselves. Yet a real Sabbath, a Sabbath diviner because human, is more needed than ever before in the history of the world, and by us, perhaps, more than by any other people on earth. The eternal need remains, the need for rest and recreation—recreation, the making over again of mind and spirit—and for organized religious work and worship without which the soul droops and dies. It is the denial to ourselves of such divine renewal of the highest there is in us which threatens this country with calamity.

"There is no need for the Sunday paper. We would not go to Hell if we were not able to gobble up the latest divorcees and murders, the latest scandal, and the dreary humor of the comic supplement, before getting out of bed in the morning. We might keep body and soul together even if we had no ticker talk between Saturday night and Monday morning. And so with the whole round of the frivolous, foolish, futile Sunday in which people are indulging. The automobile, the dinner party, whist, drive and bridge, and all the thousand and one dissipations of our modern Sunday represented the very quintessence of stupidity into which a passion for pleasure has plunged society. And they are fruitful of evil consequences. Nature is not to be outraged with impunity. Atrophy of what is highest and best within us is her revenge.

"We are living faster than men have ever lived before. Of no people on earth is this so true as of the American people. And the American, so keen, so restless, living in every hour with such an output of his irresistible vitality, is precisely the man who cannot do without a religion, without a faith and a hope and a love, in short without that which the Church and the ministry can alone supply. He may turn his back upon them if he will. But he will be the loser by it. His soul will shrivel

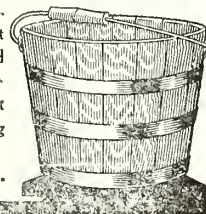
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up. As imperiously as the body claims exercise and food, as imperiously as the mind claims development and culture, nay, more imperiously than these, do the higher instincts of our nature claim their need of spiritual sustenance."

WANTED—Success Magazine requires the services of a man in Greensboro, N. C. to look after expiring subscriptions and to secure new business by means of special methods unusually effective, position permanent; prefer one with experience, but would consider any applicant with good natural qualifications; salary \$1.50 per day, with commission option. Address, with references, R. C. Peacock, Room 102, Success Magazine Bldg., New York.

NEWS ITEMS.

—Congress will be asked to appropriate \$35,000,000 for carrying on the Isthmian Canal in 1910. The current year's appropriation was \$27,000,000. In 1910 work is to be done on three locks at Gatun.

—Report is that Victor Immanuel has given consent for his cousin, the Duke of Abruzzi to marry Miss Katherine, daughter of Senator Elkins of W. Va. We will give our consent also if the pair will hurry and marry and get the papers to quit writing about them.

—Col. R. Zachary Taylor and Captain Quentin Rankin, two highly respected citizens of Tennessee, were taken from a hotel at Reel Foot lake, near Union City, Tenn. by night riders Monday night, Oct. 19, and while the former escaped, the latter was riddled with bullets. "Night riders" are outlaws, pure and simple, and will have to be dealt with as such.

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There are three good reasons why The Youth's Companion makes one of the best gifts for Christmas time, for a birthday, for any occasion when a present is in order.

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